Jewish Occult Murders

How and Why Jews Have Sacrificed Non-Jewish Children as Part of Their Religion

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Rev. Dr. (of law) Matt Hale was originally scheduled to give this speech at a public library, which the European Historical Society had scheduled. However, violating his constitutional Free Speech rights, Jews, working cohesively, changed the library rules that decided not to let him speak.

Undeterred, on April 10, 2002, Rev. Dr. Matt Hale gave this speech about some crimes that fanatical members of the Jewish cult have committed for over three millennia. This speech was given for the radio talkshow, The Hal Turner Show, and also became available on the Internet.

Soon thereafter, Rev. Dr. Matt Hale was involved in a lawsuit against the library for depriving him of his rights.

This was but one event in a long-string of events where Dr. Hale has been maliciously targeted by Jews for his outspokeness. Dr. Hale was also denied the right to practice law, after spending several years in law school, graduating with the title Juris Doctor, and then passing the bar exam.

It wasn't long after this speech that Dr. Hale gave about Jewish ritual murder when he was imprisoned on trumped up charges. Jews in the government were able to convict Hale for what one of their agents did. Hale is now in solitary confinement, imprisoned among terrorists, for telling the truth about Jewish hate crimes.

The topic I have before me today is not an easy one to discuss. It is something that is, perhaps, older than written language itself: human sacrifice.

When I initially heard about this topic in relationship to Jewish extremists, I was extremely skeptical, as I'm sure many of you out there may be. How could fanatical Jews in the past - and even to this very day - commit acts of human sacrifice? I thought: Surely, this can't be true; it must be just pure, unadulterated, anti-Jewish propaganda. After further investigation, looking well into the matter, I discovered, however, that it was not anti-Jewish propaganda but a fact that has had a terrible impact on society for at least three millennia. I know that many of you may doubt what I say today, but I ask you to look into these matters yourself afterwards to see for yourself whether I'm telling the truth.

It is true that many of the people who conducted such research into these matters were branded by Jews with the epithet of "anti-Semite," a term that it seems is used by Jews to stifle discussion on any topic where Jews have done wrong, which is why I never let the term bother me. But, if someone who is branded an

A depiction of the bestial act—a stone carving shown on a church in Italy

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"anti-Semite" by Jews says the sky appears blue on a sunny day, is it any less blue, just because the so-called anti-Semite said it was? This is usually the case with respect to these matters: While some people who investigated these matters were called "anti-Semites" (and it may very well have been true), it was these very crimes of human sacrifice among Jews that caused many of the anti-Semites to become anti-Semites. After uncovering this "secret" among the Jewish cult in time's past, how could a Gentile feel otherwise? It was not the anti-Semite who committed the base acts of human sacrifice commonly referred to as "Jewish ritual murder," yet Jews sought to make the Gentile who reported these crimes appear worse than the fanatical Jews who committed them.

Now, all observant people can readily admit that human sacrifice has occurred in the past among various sects. The Aztec's bloodstained temples of the past attest to this. The practice called suttee in India, where women would sacrifice themselves in flames, often occurred at one time. Even in Africa today, if you merely comb the Internet, you'll realize that, yes, there have been some groups who still engage in such barbaric rites as human sacrifice.

But what about the Jews? What *about* the Jews? Have they also engaged in such terrible acts in the past, and could there even be some primitive sect among Jews - extremists, no doubt - who still, to

this very day, commit the heinous crime of ritual murder?

If you ask most Jews about this accusation of ritual murder, they'll vehemently deny any involvement in it, of course. And they're probably telling you the truth. If there are Jewish hatemongers who engage in these acts - and I believe there still are - it is probably only a small number among them. So, if this is the case - and I hope to prove it today beyond a reasonable doubt - one question still remains: What makes these crimes stand out apart from other cruel acts committed by man against man in the past?

The answer to this question is not a pretty one. I would change it if I could. Based on numerous reports from the past to modern times, the main difference is the degree of cruelty: When fanatical Jews sought to sacrifice children for their occult rites, these children would be tortured to death in the most cruel and heartless ways imaginable. After this ceremony, Jews reportedly use the child's blood for their various occult rites.

Also, there is one other difference that sets this crime apart from others: When such crimes are discovered, all Jews seek to cover it up. Now, some Jews may honestly believe that their kinfolk are incapable of such acts, and that's why they do it. Of course, that is merely speculative, and I cannot speak for Jews. I'm sure some Jews in the au

dience will attest to the fact that I cannot speak for them. But, whatever the case may be, when such crimes are discovered, Jews, not only in the city, not only in the state, not only in the country - but Jews from all around the entire world seek to suppress the crime and conceal it. However, by doing this, they become, as a policeman might say, "an Accessory after the Fact."

Still, in the past, some Jews would deviate from their kinfolk and admit to the truth of these matters. While such honesty was not common among Jews, it still occurred from time to time. For this reason alone, a blanket indictment against all Jews cannot be made. Indeed, some Jews, young and old, have admitted to these acts in the past, reporting the truth of these matters in court, writing about them in books, discussing this in debates and so forth.

For the most part, Jews have always denied such accusations. They have even developed a phrase for this type of accusation: "blood libel." This term is often used as a rallying cry among Jewish groups.

But let's get to the crux of the matter: When did it begin, and is there evidence to show that this has been a regular occurrence?

Usually, when you think of Jews and human sacrifice, you will probably think of the incident be

tween Abraham and Isaac in the Old Testament, where Abraham believes his deity wants him to sacrifice his son, until an angel supposedly appeared and told him otherwise. Many people erroneously believe that human sacrifice among Jews ended right then and there for all Jews. I wish that were true, but it is not.

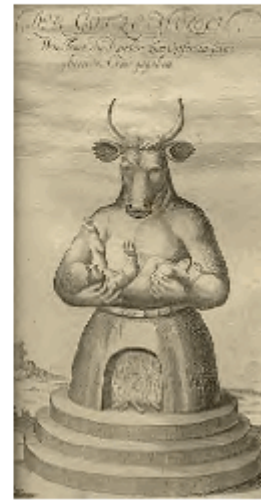
But just think about that for a second: Now, Abraham – here he is getting ready to sacrifice his very own son. Abraham reportedly stopped, but what about all the other Jews? Did they too?

Unfortunately for the rest of humanity, probably the vast majority of Jews at the time continued to participate in such acts. And I now am going to mention some of these incidents – from long ago until recently.

Even the Old Testament attests to this, for Jeptha the Gileadite actually sacrifices his daughter to thank his deity for being victorious over the Ammonites in Judges 11. This latter incident occurred somewhere around 1125 BC. To briefly cite some other instances from this era, King Ahaz sacrificed his children by burning them alive. So did King Manasseh. And Jeroboam did too. In fact, there

are many such incidents reported in the Old Testament.

Children who were sacrificed were often burnt in a pit called a Tophet. Drums were beaten in an attempt to conceal the babies' cries. This practice was quite prevalent among Jews who lived in Carthage even around 300 BC, who also worshipped Baal, another name for Lord. (Even today you'll hear of a "rabbi Baal" from time to time – just do a search on the Internet.) When losing a battle in Syracuse, nearly 500 children were tossed into a burning Tophet as a sacrifice to Baal. Sometimes, children were put in the arms of a bronze bull, which had a furnace below it, and allow the flames to consume the child. Their level of cruelty knew no bounds.



One of the things I find particularly interesting about all this is one of the key terms used by Jews to describe their act of human sacrifice—namely, holocaust. Yes, believe it or not, the word holocaust is a Jewish word that was used to describe when Jews would put a child in flames as a sacrifice to their deity. Of course, Jews have assigned a completely different meaning to the term nowa-

days; but, if you take a look at an older dictionary, you'll see that I'm right about this.

Ancient historians Apion, Democritus and Posidonius described instances of Jewish ritual murder. In 168 BC, an intended victim, not a child, was discovered at the Jewish Temple, which Apion reported. Jewish historian Flavius Josephus reiterated Apion's research, though Jospehus disagreed with Apion's findings, which was translated and published by H. Thackeray in his book *Josephus*. Thackeray reported:

"... Antiochus found in the temple a couch, on which a man was reclining…. The king's entry was instantly hailed by him with adoration, as about to procure him profound relief; falling at the king's knees, he stretched out his right hand and implored him to set him free. The king reassured him and bade him tell him who he was, why he was living there, what was the meaning of this abundant fare. Thereupon, with sighs and tears, the man, in a pitiful tone, told the tale of his distress. He said he was a Greek and that, while traveling about the province for his livelihood, he was suddenly kidnapped by men of a foreign race and conveyed to the temple; there he was shut up and seen by nobody…. Finally, on consulting the attendants who waited upon him, he heard of the one unutterable law of the Jews…. The practice was repeated annually at a fixed season. They would kidnap a Greek foreigner…, and then convey him to [the

forest], where they slew him, sacrificed his body with their customary ritual, partook of his fesh, and, while immolating the Greek, swore an oath of hostility to the Greeks. The remains of their victim were thrown into a pit."

In the first millennium of the current era, in the year 300, Bishop Eusebius of Caesaria said that Jews in all communities ritually murdered Christians during their Purim festivals.

In the year 415, Socrates Scholasticus reported that Jews of Inmestar bound a Gentile child on a cross and poked him until he died.

In 425, Baronius reported Jews had crucified a child.

In 614, the monk Antiochus Strategos reports that when Jerusalem fell to the Persians, Jews purchased one of the Gentiles who had been captured from the Persians and "slew him like a sheep."

In 1067 Prague, six Jews reportedly drained blood from a three-year-old child. It was also discovered that these Jews had dispersed the child's blood, giving it to other Jews in Treviso.

In 1096, a child by the name of Efstraty was reportedly discovered having been ritually murdered in what is now known as the city Kiev. He was later made a saint.

In 1115, near the city of Magdeburg, on the day prior to Passover, Hasidic Jews tortured five children and used their blood in occult rites.... The incident was investigated, and Jews were found guilty and punished accordingly.

Up till that time, many of these incidents were probably forgotten. It seems likely that most historical records regarding these incidents would be lost over time.

In 1144, an incident occurred to a child in England. Jews were not permitted in England until about 50 years prior to then, in 1089, and were just brought there to assist the king with collecting his taxes. Anyway, a child by the name of William was ritually murdered. But what made this event different was that the child was related to an educated monk, Thomas of Monmouth.

This event that occurred to William, like so many before it, would have eventually sunk into obscurity, but Thomas wanted to let the whole world know about the cruel and vicious nature of these wicked acts once and for all, probably with the hope of putting a stop to them. His book was written in Latin, and was later translated into English in the 19th century by Dr. A. Jessop. Thomas of Monmouth described how Jews abducted the child. Afterwards, according to Thomas, this occurred:

"Having shaved [William's] head, they stabbed it with countless thorn-points, and made the blood come horribly from the wounds they made. And cruel were they and so eager to inflict pain that it was difficult to say whether they were crueler or more ingenious in their tortures. For their skill in torturing kept up the strength of their cruelty and ministered arms thereto."

Thomas described the whole sordid event in detail: the abduction, the torture suffered by the child, the bribes Jews gave to the sheriff, and more. Thomas's efforts to document this Jewish occult rite of an innocent child eventually resulted in the child becoming a saint, and he was remembered until modern-times, when the church no longer permitted such politically incorrect facts to be known. Thomas did a great service to the world in its efforts to eradicate child sacrifices by making known what occurred on that dark, grisly day back in 1144. It put parents in England on alert, so that they would know to take precautions to keep their children safe. Unfortunately, that was not the last such incident of Jewish ritual murder.

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Why did these Jews continue to engage in such wicked crimes? Dr. Arnold Leese, who wrote a book about Jewish ritual murder in the early part of the 20th century in England, noted some interesting facts surrounding the incident:

"A converted Jew, called Theobald of Cambridge, confessed that the Jews took blood every year from a Christian child because they thought that only by so doing could they ever obtain their freedom and return to Palestine; and that it was their custom to draw lots to decide whence the blood was to be supplied…"

The tragic murder that occurred to innocent William set a precedent. Because of Thomas of Monmouth's books that he wrote about the good child, others began to record these wicked deed perpetrated by fanatical Jews. Time, of course, will not permit me to mention all these wicked acts, but I will mention a few from every century and then elaborate more about a particular case.

In 1243, in Kissengen, Bavaria (Germany), Jews were convicted by a court of law, after having confessed, to having used the blood of Gentiles for occult rites in the Jewish holiday Passover.

In 1255, London, England, a young, innocent Gentile by the name of Hugh was discovered to have been ritually murdered, his punctured body being discovered hidden on a Jew's property. A court

tried and convicted 18 prominent Jews of having committed the deed, after having reviewed the evidence. The child was canonized and became a saint. Altogether, before the Catholic Church became a bulwark for political correctness, there were over 20 children who were ritually murdered by Jews and made saints.

In 1290, in Oxford, England, a Jew by the name of Isaac de Pulet was arrested for the ritual murder of a Gentile child. Perhaps, this was the defining moment, as Jews were permanently banished from England a month afterwards. It was only after the king of England himself was murdered four centuries later by Lord Cromwell that Jews were allowed back there, though the edict officially still remains in effect. Many of these Jews fled to Germany or other European cities.

In 1331 Guberlin, Germany, it was said that Jews had murdered a Gentile child for occult rites. The Jews who were guilty were punished harshly for this deed, being burnt alive.

In 1345 Munich, Germany, Jews reportedly punctured a Gentile child by the name of Henry in over 60 places, causing the innocent child to be bled dry.

In 1420 Venice, Italy, according to records, Jews ritually murdered a child in a cruel fashion and were executed for this inhumane crime.

In 1462, in the village of Rinn, Innsbruck, Austria, Jews reportedly ritually murdered a child by the name of Anderl on a large stone. The child became a celebrated saint. A church was built around the stone. The city became known as Judenstein – or, "Jew stone."

More recently, Professor Robert Prantner of a theological college in Austria had this to say in 1997 about ritual murders. Jews should apologize for, said Dr. Prantner, "their deplorable crimes … against Catholic children like the holy martyr-child Anderl von Rinn, against adults in the days before Easter … and for the blood of murdered Christians spilled by Jewish hands, which cries to heaven, too." Jews became a little perturbed when the Pope met with him.

In 1475 Trent, Italy, Jews reportedly ritually murdered a child by the name of Simon. During the process, they also circumcised the child. This has also been the reported case in many other such incidents, though I don't believe it's necessarily a "requirement" during this blood-letting process. The child also had puncture marks over the entire body. The child became a saint. In the book "Lives of the Saints," Father Alban Butler, de-

scribing the child as an "Infant Martyr," described the event surrounding this:

"…[T]he Jews in the city of Trent decided to vent their hate . . . by slaying a Christian child at the coming Passover; and Tobias, one of their number, was deputed to entrap a victim. He found a bright, smiling boy named Simon playing outside his home, with no one guarding him. Tobias patted the little fellow's cheek, and coaxed him to take his hand. The boy, who was not two years old, did so; but he began to call and cry for his mother when he found himself being led from his home. Then Tobias … silenced his grief, and conducted him securely to his house. At midnight on Holy Thursday, the work of butchery began. Having gagged his mouth, they held his arms in the form of a cross, while they pierced his tender body with awls and bodkins in blasphemous mockery. . . . After an hour's torture, the little martyr lifted his eyes to heaven to give up his innocent soul. The Jews cast his body into the river; but their crime was discovered and punished, while the holy relics

were enshrined in St. Peter's Church at Trent. . . ."

In 1485, a Gentile child reportedly suffered a similar fate at Marostica. Pope Benedict the XIV canonized the child, who became known as Saint Lorenzino, and mentioned the child as a martyr in his Bull Beatus Andreas. The Episcopal Court of Padua, Italy, attested to the authenticity of this incident.

Despite differences, it is interesting to note that many other religious leaders have acknowledged these facts with respect to Jewish child murders. Cardinal Ganganelli, who later became a Pope, once wrote:

""I admit, then, as true the fact of the Blessed Simon, a boy three years old, killed by the Jews of Trent.... I also admit as the truth another fact, which happened in the year 1462 in the village of Rinn...in the person of the Blessed Anderl, a boy barbarously murdered by Jews...."

Rev. Dr. Martin Luther, founder of the Lutheran church, briefly described his thoughts on this matter in his thesis *The Jews and Their Lies*:

"In history, therefore, they are often accused of poisoning wells, stealing children and mutilating them, as in Trent, Weiszensee, etc. Of course, they deny this. Be it so or not, however, I know completely well the full, ready will is not lacking with them if they could only transform it into deeds in secret or openly. Know this for a certainty and act accordingly."

In 1492 LaGuardia, Spain, a child by the name of Christopher was said to have been ritually murdered by Jews. Shortly thereafter, Queen Isabella of Spain issued an edict that banished Jews from Spain forever, and it was not until approximately 1967 that Jews were "officially" allowed back. There were many reasons cited for the Jews' banishment, such as overall wickedness; but one reason was particularly interesting, a "serious and detestable crime." Well-respected historian William Walsh argues in his book *Isabella of Spain* that this crime was that of the ritual murder of Christopher, who later became a saint.

In 1502 Prague, a Jew was found guilty of having murdered a Gentile child in an effort to extract the child's blood.

In 1574 Lithuania, in the village of Pona, the Jews reportedly tortured and then murdered a baby for occult rites.

In 1598, in Lyublin, in Kol and in Kutnya, Poland, it was reported that Jews tortured three babies in those three cities. When the incident came to court, all Jews who were involved in the matter were discovered guilty, according to the book by the Russian writer Dr. Vladimir Dal, *Notes about the Ritual Murders*.

It is difficult to determine how many Jewish occult murders reportedly occurred in history. Montague Summers, a well-respected historian, describes some of his findings in his book *The History of Witchcraft and Demonology*:

"Closely connected with these ancient sorceries are those ritual murders, of which a learned Premonstratensian Canon of Wilthin, Adrian Kembter, writing in 1745, was able to enumerate no less than 250, the latest of these having taken place in 1650, when at Cadan in Bohemia, Matthias, a lad of four years old, was killed by certain rabbis with seven wounds. In many cases, the evidence is quite conclusive that the body, and especially the blood of the victim, was used for magical purposes."

In 1663 Cracow, Poland, Rabbi Mattatiah Calahorra was believed to have murdered a Gentile child for his Jewish occult rites. He was tried, convicted, and executed for the crime.

"In 1669, near Metz, France," writes Dr. Dal, "the Jew Levi kidnapped a baby, who was later found dead in the forest. The guilty man was put to death. The details of this case were described in a small [French] book: *Abrege du proces fait aux Juifs de Mets* [*Summary of the Trial Against the Jews of Metz*], 1670."

In 1690 Belarus, Jews reportedly murdered a young child by the name of Gavril in a ritualistic fashion. In 1997, Belarussian television made a documentary about this child's murder.

Only 23 years prior to America declaring its independence from England, Dr. Dal describes an incident in 1753 Zhitomyr. He promulgated,

"On … Friday, April 20, 1753, in the village Marcova Volnitsa, Jews caught three-year-old Stephan Studzitsky and carried him [away] …. On Sunday, the Jews gathered in a house, blindfolded the child, closed his mouth with pincers, and then, while holding the child in a tub, pricked him from all sides with sharp nails, moving him around in an effort to extract as much blood as possible. After

the child died, the corpse was carried to a forest where the dead child was found the next day. By obvious evidence, the Jewesses Breina and Fruzha, without torment, confessed to having been involved in this killing; and their husbands were exposed by them and, also, without a torment, confessed. Then, other men were implicated and forced to undergo torture. These others confessed and made such a detailed description of this crime that no doubt could remain as to their guilt. The Jews who were involved were then executed.... A picture of the child's corpse was drawn, which showed how it was found pricked over the entire body. This picture was kept safe with the archbishop of Lvov."

In 1791 Tasnad, Hungary, Jews were accused of ritually murdering a Gentile boy again. In this particular case, one of the Jews' children admitted to having seen the entire sordid event.

In 1797, in Galatz, Romania, a child was purportedly ritually murdered by Jews.

In the 19th century, explorer and linguist Sir Richard Francis Burton wrote a manuscript called *Human Sacrifice among the Sephardim or Eastern Jews*. Jews were somehow able to obtain his manuscript, which is held by the

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Jewish Board of Deputies in England, but not before part of this manuscript was published as the book *The Jew, the Gypsy, and el Islam*. In this book, Burton noted,

"1825 - The Jews of Beirut made away with Fatallah Sayegh, an Aleppine Muhammadan.

"1829 -The Jews of Hamah murdered a Muhammadan girl, and were expelled from the city.

"1839 - [A Jewish-owned] flask of blood passed through the Custom house of [Beirut]."

In 1840, one of the most notorious ritual murders in modern times occurred, when a Catholic Priest by the name of Father Thomas was ritually murdered. This was described in depth in Sir Richard Francis Burton's original manuscript but not in the notes that were used for the book *The Jew, the Gypsy, and el Islam*. Fortunately, newspaper clippings and other books now tell this grisly tale in full. *The New York Herald* of April 6, 1850, reported the case on

its front page under the title *Mysteries of the Talmud--Terrible Murder in the East*. The article, which is relatively long, describes the vicious murder of Father Thomas:

"[W]ho would have dreamt of beholding the bloody mysteries of the Talmud exposed in their turn, and of having the trial of one of the most savage and ferocious murders ever yet recorded in the annals of criminality, once more brought before the public? Who would have imagined that certain fanatics use human blood to moisten their holy unleavened bread?

"Our readers will undoubtedly recollect the universal sensation created throughout the world, by the discovery of Father Tommaso, a Christian missionary from Sardinia, and his servant, Abrahim Amara, had been bled to death, their limbs chopped off joint by joint, their bones pounded in the mortar, and their mutilated remains thrown into a drain in the city of Damascus. The manuscripts of the original trial, as sealed by the French and Austrian consuls of that city, are now in this city, and we can thereby defy the 'Great Nation' to contradict the truth of our statements."

Mustafa Tlass, who has a doctorate in history and is an attorney, went to the difficult task of obtaining the original transcripts of the investigation and records from France, where Father Thomas was a citizen, and translating all these

into English. He should be commended on his investigative work. He published all this in a book called *Matzo of Zion*, which is now being made a movie and may have Omar Sharif, who played the lead role in the movie *Dr. Zhivago,* play the part of Father Thomas. Dr. Tlass describes the investigation:

"The investigator said, 'You have mentioned in your testimony that the Jews extracted the blood of Christians and used it to make bread. It is known by your belief that blood is not clean, and is forbidden by your religion even when taken from lawfully slain animals. It is not lawful to use blood… There exists a contradiction between blood being impure and forbidden, and that of its being lawful if taken from a Christian human being, especially to make the bread for the holy day. Is there any logical or convincing proof which will explain this contradiction?'

"Al-Muslimani [a Jewish convert to Islam] answered, 'The Talmud says that there are two kinds of blood pleasing to God. The blood of Passover, and the blood of circumcision.'

"Rabbi Jacob [the head Rabbi of Syria] added, 'God loves two kinds of blood, the Passover sacrificial blood, and the blood of circumcision.'

"[Investigator] Chubli Ayub responded, 'We do not understand very well how it is permissible to use human blood?'

"Al-Muslimani answered, 'The Chief Rabbis know by the codes given to them how and when it is permissible to use this blood.'"

Jewish writer Jonathon Frankel wrote the book *The Damascus Affair* that was to counter Dr. Tlass's book. Of course, it appears that Frankel's book doesn't reveal nearly as much about the incident as does Dr. Tlass's book, probably because Frankel might want to keep the truth of the event concealed. It is interesting to point out that two people independently of each other took investigators to the same place where the remains of Father Thomas were discovered – in the sewer behind a rabbi's home, where hatemongering Jews had reportedly put the priest's chopped-up remains.

Just a decade after the Damascus incident, in 1850 New York City, reports were made of Jews murdering children. Approximately 100 irate Irishmen, accompanied by the local police, broke into a synagogue to save the victim. It's unclear whether they were able to save the child.

In 1899, Jews allegedly ritually murdered Agnes Hruza of Polna. One of the culprits who purportedly murdered her was initially sentenced to death.

A year later in 1900, some fanatical Jews were said to have ritually murdered Ernst Winter.

In 1911 Kiev, Russia, one of the most notorious Jewish ritual murders occurred. An innocent

young child by the name of Andrei Youshchinsky was discovered to have been killed for occult rites. Menachem Mendel Beiliss was accused of being the perpetrator of the crime. Jews from around the world sought to conceal the true nature of the crime, and they spent over the equivalent of at least $115 million in today's money so that Beiliss's team of lawyers would win the case.

Several witnesses died under mysterious conditions prior to trial. Mischuk, a high-ranking police investigator, was proven to have planted false evidence to benefit Beiliss. Three innocent children who had been with Andrei and witnessed his abduction by Beiliss were given pieces of cake by a scurrilous investigator name Krasovsky, and the next day all three became ill. Two died as a result, and a third was sick for months. The one who survived, Ludmilla Cheberiak, said,

"We started to ride the clay-mixer. Suddenly, Beiliss and two other Jews ran towards us. We jumped off the clay-mixer and tried to run away. Andrei and my brother [Zhenya] were caught by Beiliss and the other Jews. But my brother freed himself. The Jews then dragged Andrei away. My younger sister [Valentina] also saw this."

John Grant, who was the American consulate stationed in Odessa, Russia, at the time, reported the jury's final verdict. Grant noted that it was determined by a jury "that a certain boy found cruelly

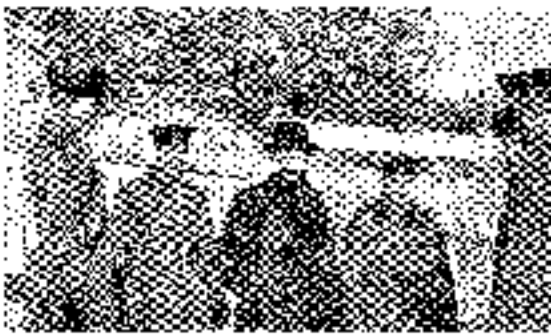
murdered in Kiev had been killed by fanatical Jews and that Jews, for occult purposes, had carefully drawn all blood from the dying child; that it was an instance of Jewish ritualistic murder; that Beiliss was innocent."

While it was proven to have taken place inside the synagogue at the Jewish-owned Zaitsev factory, the jury could not determine for certain that Beiliss was the one who wielded the awl, causing Andrei to be punctured over 45 times around his body, in an effort to procure as much blood as possible. I have with me today a photocopy of this child's corpse, after he was ritually murdered, and I'd like to give you a copy, if you ask, so that all of you can view the results of this monstrous crime.

If you look closely, and I realize it might be dif

ficult, but if you look closely, you might be able to see 13 puncture mark's to this side of the child's cranium, which Jews reportedly did as part of some sort of ritual as a sacrifice so that they could overthrow the Czar.

Nevertheless, Beiliss was freed, because only 6 of the 12 jurors felt he was guilty, a simple majority being required. Too many witnesses were killed, and much evidence had been destroyed prior to trial. Much like OJ Simpson in the US, Beiliss was allowed to walk unpunished. Later, he emigrated to the United States, where he lived out the rest of his life.



Prosecuting attorney G.G. Zamyslovsky wrote a 520-page book about this, which was called *The Murder of Andrei Youschinsky*. But the Bolshevik revolution occurred shortly thereafter. Jews participated in Zamyslovsky's kangaroo court, which was the very first trial of the Communist regime. Zamyslovsky was murdered for having revealed all the facts concerning this matter. His book was then Classified until 1997 so that others might not know the truth of this terrible ordeal.

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At around the same time as the trial of Menachem Mendel Beiliss was being given, Leo Frank was tried for the murder of a 12-year-old Gentile girl, Mary Phagan, in the United States. Frank was the chapter head of the Atlanta Jewish society B'nai B'rith, which is Hebrew for Brotherhood of the Covenant. Frank was found guilty of murdering the young Gentile girl. One writer described the child's innocent, lifeless body:

EXTRA The Atlanta Journal. EXTRA

FRANK GUILTY

"She bled freely, not only from the wound in her head, but from other parts of her body."

An objective view of this incident is thoroughly described in the more recent book *The Murder of Little Mary Phagan*. Because it is impartial, Jews seem to be disturbed by it.

Shortly after Phagan's murder, Jews formed the Anti-Defamation League of B'nai B'rith, which has consistently sought to contain the incident. Jews now say that it was not a Jew who murdered Mary Phagan but rather a Black. We are expected to believe that a jury in the Deep South, in the early 1900s, would let a guilty

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Black man, who murdered an innocent White girl, be free so that an innocent White Jew could be convicted of having murdered a Gentile child in the most wicked ways imaginable. This, of course, is utter nonsense.

After much haggling and money thrown at the matter, 73 years after the incident, Jews secured a pardon for Frank. Frank was not pardoned because of his innocence, as Jews would have some believe. In fact, Jews had tried to appeal the conviction at the time, but Frank was repeatedly shown to be guilty. Later, the governor, on his way out, changed Frank's sentence, who was to be punished by death by a court order, to a life sentence. A lynch mob took Frank from jail and hung him. This is the reason why Frank was pardoned: because of the lynch mob doing justice's job, not because of Frank's imagined innocence. Someone supposedly "remembered" what happened 70 years after the incident, but this contrived memory was probably more based on the individual's inability to purchase a pacemaker to continue living and his Jewish beneficiaries wanting to vindicate their deceased co-religionist.

In 1919, a Gentile accused Jews of ritually murdering his child in Chicago. It is not certain whether this event was truly a ritual murder or merely a baseless accusation. In some cases, though certainly not all, Jews are unfairly accused of ritually murdering a child. For example, this occurred in

1928 Massena, New York, when some townspeople accused Jews of ritually murdering a child, who was in fact merely lost in the woods according to Jewish writers. People should not jump to conclusions in such matters. Rather, criminal investigators should look into these matters and take whatever legal action is necessary to prevent these iniquitous crimes.

In 1935 Afghanistan, the Russian paper *Nasch Put of Harbin*, on 7 October, reported a case in Afghanistan where a Mahommedan child was robbed and riddled with stabs by Jews, the court verdict being that this was done for ritual purposes.

Most people who have investigated these matters were distinguished individuals. Dr. Dal, who was mentioned earlier, was a well-respected linguist and author of Russia's *Living Dictionary*, roughly the equivalent of *Webster's Dictionary* for the US. He is shown here on a Russian postal stamp.

Many such well-respected people as Dr. Dal have said that Jewish ritual murder is true. For instance, Increase Mather, an early administrator of Harvard University, once said,

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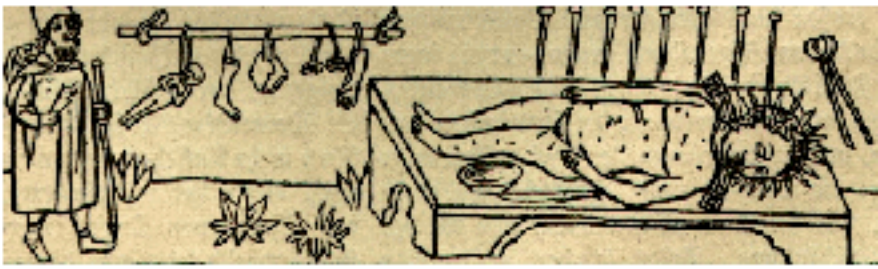
"[Jews] have been wont once a year to steal Christian children, and to put them to death by crucifying out of scorn and hatred…."

Attorney Thomas E. Watson publicly promulgated that occult murders among Jews were common. In 1896, when he ran as a third-party Vice President candidate, his party received over a million votes. Later, in 1920, he was elected to the US Senate. Many others have previously been mentioned.



Many Jews who became proselyte-Christians in the past have written about these murders as well. For instance, Michael, the grand rabbi of Lithuania who converted to Christianity, described many of these hateful acts perpetrated by Jews. In Dr. Dal's book, we see many such Jewish converts who admitted to the truth of this matter. Dr. Dal mentions former Rabbi Seraphinovich, Pazdzersky, Kiarimi, Pikulsky, Savitsky, and Grudinsky, to name a few.

On the 16th of April, 1989, an interesting article appeared in the New York Times. While inconclusive, I'd like to read it to you:

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A Long-Lost Skeleton In a Synagogue Cellar

A dark — or, in any case, bizarre — chapter in the otherwise venerable history of the Eldridge Street Synagogue on the Lower East Side was reopened yesterday when a long-lost skull rolled out from a coal-ash pile and struck the foot of a workman.

Soon, an entire skeleton was in view. After inspection by a medical examiner, the bones were taken to the Fifth Precinct station house. The official word from the police was that they could not identify the body or determine its sex. It had apparently been in the cellar more than 30 years.

The unoffical word, according to Betty Sandler, administrative director of the Eldridge Street Project, was that "it might be a young girl, in her late teens or early 20's, which would make for an unsavory story."

Workers are excavating the cellar of the 102-year-old synagogue, between Canal and Division Streets, in the first phase of its restoration.

Not the faintest rumor or oldest lore explains the skeleton. Judge Paul P. E. Bookson of Civil Court, who has worshiped at the synagogue for three decades, said he had "absolutely no information, no inkling" as to who it might be or how it came to be there.

Now, think about this: How could a child's skeleton just be "found" in a coal pile in a Jewish synagogue's basement. If the corpse was that of a Jewish child, being that Jewish communities are usually pretty tightly knit, it seems likely that someone at the synagogue would have known who was killed. But they had "absolutely no information, no inkling" about whose corpse was discovered. So it stands to reason that it was not a Jew. So, why would the skeleton of a Gentile be discovered in a synagogue's basement? This is a valid question, and it certainly deserves a valid response. But it seems that those who were investigating the matter simply dismissed it for reasons that only they will know. Also, why did it say that the investigators could not determine its sex for certain? This would be a relatively simple task for a medical examiner, yet it seems that even this was not given proper attention. Now, one cannot say with any certainty that the remains were that of a child who was ritually murdered, but it does seem like a matter that still needs proper attention by police investigators.

Something else interesting occurred in 1989. On May 1, 1989, Oprah Winfrey had an interesting show about a Mexican cult that sacrificed an Anglo, Mark Kilroy, to the exclusion of everyone else. Also on that show, a Jewish woman, identifying herself only as Rachel to avoid repercussions, admitted participating in a human sacrifice. One can only imagine the emotional trauma the

woman had to endure, not from only being forced to participate in that but to publicly admit it on television. It seems likely that some mental problems from having been subjected to that type of an environment in her youth may have caused later problems. Anyway, Oprah asked the woman:

"This is the first time I heard of any Jewish people sacrificing babies, but anyway - so you witnessed the sacrifice?"

Rachel responded,

"Right, when I was young, I was forced to participate in that, in which I had to sacrifice an infant."

When Oprah Winfrey asked if other Jews had engaged in such practices, Rachel responded:

"There's other Jewish families across the country. It's not just my family." Rachel then proceeded to mention other relatives, doctors, policemen, council members, and so forth, who had also reportedly engaged in this cult activity.

A year later, in 1990, Rachel again bravely stepped forward and admitted that this terrible deed had occurred, as noted in the March 1990 issue of CultWatch Response:

"Recently I had enough courage to share some of my story ... I revealed that I am a Jewish survivor of a multi-generational family who practiced human sacrifice and cannibalism."

It seems likely that if the transgenerational Jewish ritual murder cult has survived, that such actions would most likely occur in Israel, where many fanatical Jews reside.

A few years later, in 1995, some Gentile children from Romania were found being reportedly kidnapped and exported to Israel. Israeli citizen Mahmud Asadi was arrested for this. He was at one time former Israeli Prime Minister Yitzhak Rabin's personal secretary, according to the World Jewish Congress. Certainly, he could not have been acting alone in this matter, as it would be something that would require many people to do. Why would he be in Romania procuring Gentile children? Some have suggested that the children were to be used in occult rites by Jews. Again, this is a question that deserves our utmost attention.

Reporter Adel Hamood, writing in the major Egyptian newspaper, *Al-Ahram* of October 28, 2000, said that young Palestinian children have been repeatedly found around Israel, with their blood drained. He reported these startling findings in a full-page article called, "Jews Make Matzos from the Arab's Blood."

Jews in Israel regularly demonstrate that they possess this ancient hatred. Recently, Israeli planes dropped bombs on a school for the blind in Palestine, and some Jewish extremists put a bomb on a schoolchildren's playground. Certainly, Jewish fanatics who commit such cruel acts are capable of ritually murdering children in Palestine as well.

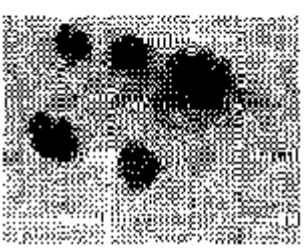
Romania, Germany, Italy, Poland, United States, Egypt, Syria, Portugal, Jordan, France, Russia, Austria, Spain - nearly every civilization in the entire world has reported the crime of Jewish ritual murders. Has the entire world been involved in a massive conspiracy against Jews? Or have some fanatical Jews been engaged in a conspiracy against all non-Jews? Quite frankly, it seems to be the latter.

Some Jews say that Jews are completely innocent. For instance, Jewish scholar Richard Po-Chia Hsia writes in his book *The Myth of Ritual Murder* that Jews never use any blood, even that of an animal, on page 8. However, contradicting himself on the very next page, he says:

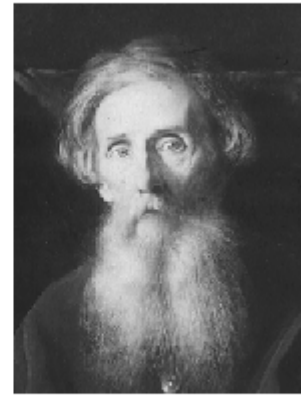
"[I]n medieval and early modern times . . . among Oriental Jews, the blood of circumcision was used for writing the tetragrammaton on talismans."

On that same page, Po-Chia Hsia also noted that the Rabbi's *Responsa* said to use dried goat's blood as a "general medicine." This certainly makes it seem as if there was some relationship to occultism in the past.

There does seem to be an ancient relationship between Jews and occultism in the past up to this very day. As surprising as it may be, the founder of modern-day Satanism, Anton LaVey (Boehm), is Jewish. Also, Lord Egan, who is the leader of a satanic cult, is also Jewish. If you look at the satanic pentagram with the demon baphomet in the center, an imaginary demon from ancient times, you'll see Hebrew characters that surround it as well, which spell out Leviathon. In the current video *Faces of Death*, you'll see an interracial cult, which appears to be led by a Jew, cut up a corpse and then have an orgy in its blood. Such sickness defies belief. One other thing deserves special attention: in the case of Andrei Youshchinsky, mentioned earlier, some



of the wounds appeared to resemble the Jewish letter "schin," which is often used among fanatical Jews as a contemptuous symbol for Gentiles. Compare Youshchinsky's wounds, logically "connecting the dots" in your mind, to this symbol:



Dr. Vladimir Dal, mentioned earlier, was asked to write his book *Notes about the Ritual Murders* for the Russian government, and he mentioned many of the sick occult rites of the ritual murderers of the past. Dal was able to find out quite a lot about these acts. While his book was written long ago, there are still many relevant points that are still applicable today. He describes these terrible acts by hatemongering Jews, and the typical Jewish response:

"It was not just one group of people who have accused Jews of committing such deplorable acts; Jews were accused many times of that in court by a variety of people. On the whole, there was not only their own confession in addition to other evidence; but there were such examples where the Jews were exposed and, consequently, had recognized themselves as being true. One such event should obviously be enough for people to acknowledge the real existence of such villainous human

mutilation, but the defenders of Jews say something quite different: The confession was forced by torture and, therefore, proves nothing. Assuming, however, this argument is true, too, and believing all that was ever said and written on this problem in favor of Jews, with respect to forced confessions, there is still one circumstance that will remain, which is never paid enough attention. This circumstance not only remains as unexplained by Jews but also is the proof of the crime itself--namely, it is not doubtful that, from time to time,the corpses of babies, who were missing, were eventually discovered in such distorted conditions and with such signs of external violence that they attested to images of excruciatingly painful deaths. This is the kind of murder for which the Jews are accused. Also, the incidents of this nature exclusively occurred only in places where the Jews live. We must ask ourselves: In what type of circumstance can we attribute the renewed cases of babies who suffered painful deaths--babies who were carefully tortured up to the point of their tragic deaths--if an accusation is not fair? What reason can we invent for the villainous torture of a baby, if it is not done for religious mutilation? The

external signs on corpses indicate each time this is discovered, positively, that the death could not be accidental in any case but intentional. And, it is obvious that these injuries sustained by the babies are deliberately done and take place over a long time: The whole body is poked or pricked. Then, scraps of skin arecut. The tongue was often cut out. The intimate parts of boys are either cut out, or the boys were circumcised. Occasionally, other parts of the body are cut out, and the palms are punctured. Signs of bruises from tight bandages put on and removed again are not uncommon; often, the entire skin has abrasions as if it was burnt or had something rubbing against it. Sometimes, the corpse was even washed, with it being discovered without any blood in it; nor was there any blood on the undergarments or clothes, demonstrating that they were taken off during the murder and, afterwards, put on again. The parents and siblings of babies who have experienced such tragic deaths wonder: For what possible reason would people commit such deplorable acts to innocent babies? Without a purpose, it could never be done; yet it continues to happen repeatedly over time. The ordinary killer, in any case, would be satisfied with one murder. But a murderer who kills for some type of mysterious, important purpose cannot be rejected

here.

"The weak, unsatisfactory searching of investigators, the different tricks of Jews, their impudent and stubborn denial, not infrequently a bribery, the confidence by the majority of educated people in that an accusation is merely the infamous slander and, finally, the humanity of our criminal laws--all these things saved the Jewish culprits, nearly every time, from deserved execution. And they--by using their machinations, by giving false oath assurances of innocence, and by using false propaganda that suggested such accusations were merely the result of accomplished injustice with slander built on them--almost always were well prepared for such accusations. The Jews punished those who demonstrated credible evidence against them."

You might ask when these hatemongering Jews engage in such wicked behavior. Typically, these Jewish sacrificial events usually occurred around the time of the Jewish holidays of Purim and Passover, both of which have an underlying message of deeply imbued, pathological hatred towards Gentiles.

Purim celebrates when, in history, Jews were able to murder a noble Gentile, Haman, his wife, his children, and also murdered thousands of other Gentiles who sought to put an end to wicked acts perpetrated by Jews who were criminals. This might be viewed as similar to what occurred to the

good Czar of Russia, his wife, his son who was sick, his daughters, and all other relatives, not to mention over 40 million other Russians. Of course, Jews now vehemently deny having anything to do with this; but the records speak for themselves; it seems to follow the ancient lines of this Purim, a festival that is commonly associated with ritual murders by Jewish fanatics in the past.

Passover is celebrated among Jews when angels supposedly came through a city in ancient times and murdered all non-Jews, who didn't have an "X" written in blood on their homes. In all actuality, it seems likely that the wholesale slaughter of Gentiles in the village was perpetrated by a band of hatemongering Jewish cutthroats at night rather than angels. Many ritual murders also reportedly occurred around the time of Passover.

You might ask: if what I have said so far about Jewish occult murder having occurred around the globe is true, why don't we hear more about these crimes? Well, that is a fair question. The truth of the matter might also surprise some here today: Jews control the media, for the most part. Jews say that such talk is merely hateful anti-Semitism, but it is not. Rather, it is a fact with which we must deal. As early as 1916, we see well-respected Thomas Burbage write that "by means of the press [that Jews] control" and "their great wealth," Jews are able to stifle any "impartial investigation" into ritual murder.

So, what evidence is there that Jews control the press and use this to suppress ritual crimes committed by their brethren?

I'm now going to condense some information that was given by Dr. William Pierce, with respect to the Jewish Media Barons. Look at the heads of almost all the major news sources: Gerald Levin is the CEO of CNN, AOL, and Time Warner. Peter Chernin is president and CEO of the FOX Group. Sumner Redstone, also known as Murray Rothstein, recently acquired CBS and controls the book publishing companies Simon & Schuster, Scribner, The Free Press, and Pocket Books. Redstone's Viacom also controls Showtime, MTV, and Nickolodeon, among other TV networks. Steven Borenstein is CEO of ESPN. Michael Eisner controls Walt Disney, Touchstone Television, and Buena Vista Television, and ABC, not to mention dozens of radio stations. Ronald Perleman - New World Entertainment is owned by him. Jeffrey Katzenberg, Steven Spielberg, and David Geffen - DreamWorks. The brothers Samuel and David Newhouse, the children of media baron Samuel Newhouse, control 26 newspapers, 12 television stations, and 87 cable TV systems, and about two-dozen popular magazines. Edgar Bronfman Jr., president and CEO of Seagrams, controls MCA and Universal Pictures, which recently merged under the name of Universal Studios, and he controls Interscope Records and PolyGram as well. Mor

timer Zuckerman controls *U.S. News & World Report*. Arthur Sulzberger Jr. controls *The New York Times*, 33 other newspapers, and about a dozen magazines. Katherine Meyer Graham controls Newsweek and the *Washington Post*. Since Jews say recognizing this fact is anti-Semitic, it is fair to say that from the Jewish standpoint truth itself is anti-Semitic.

Even late President Richard Nixon attested to this control of sorts by Jewish Media Barons. He promulgated:

"[People] have to realize that the Jews in the U.S. control the entire information and propaganda machine, the large newspapers, the motion pictures, radio and television, and the big companies. And there is a force that we have to take into consideration."

More recently, other quotes by Nixon have been revealed, showing that he could also cite many of the names of these Jewish Media Barons.

As noted previously, Jews try to suppress any talk about Jewish ritual murder. This includes even other Jewish new sources that mention this and even when it might only be a vague reference. For example, in 1996, Newsweek merely used the term "blood libel" in an article. The article was called "A New Kind of Blood Li

bel"; it was not about Jews committing ritual murders but about Israelis mishandling Black Jews' blood. On February 12, 1996, B'nai B'rith President Tommy Baer wrote Newsweek a scathing letter, which said, "I trust that you will issue an explanation and an apology for this gross error of judgment."

Even in foreign nations Jews try to control what people write. The Zionist Organization of America pressured the Egyptians to retract the aforementioned article about a reported Jewish ritual murder that had reportedly occurred and was mentioned in the newspaper *Al-Ahram*, lest America purportedly refrain from giving the Egyptians any aid. The **Zionist Organization of America** President Morton A. Klein wrote:

"We urge Congress to refrain from considering the Clinton administration's proposal for $225 million in extra aid to Egypt until the Mubarak government publicly apologizes and repudiates the blood libel article, and replaces the editor responsible for its publication."

Jews reportedly even had what is called a "slush fund" to defend themselves in court and such. Harrell Rhome, Ph.D., writes about this in his booklet *Debacle in Damascus*: "Alilath Seker, a 'slush fund' in today's terms, provided bribe money and expenses to combat blood accusations." Dr. Rhome then proves this by citing Jew

ish author Leon Poliakov's book, *The History of Anti-Semitism:*

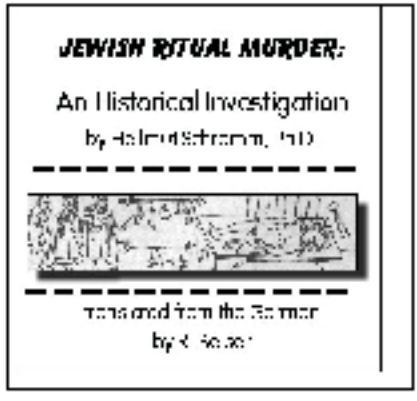
"[The disappearance of a Gentile child] had to be redeemed by Jewish blood or at least by Jewish money, which sometimes permitted the matter to be dropped. A secret fund, the Alilath Seker ('fund for bloody calumnies'), set up by the Council of the Four Nations, served chiefly for this purpose."

Another way that Jews try to stifle debate on this topic is through psychological barriers. Jews do this by exaggerating events of WWII Germany and trying to keep such thoughts fresh in our minds. At the same times, Jews try to avoid talk of the Bolshevik revolution, which Jews were overwhelmingly dominant and which resulted in the murder of over 40 million Gentile Russians. An example of these psychological games that Jews play can be seen in many respected Jewish works. For example, Jewish author Gavin Langmuir writes in his book *Toward a Definition of Antisemitism*:

"Not only are Jews good in their eyes, but they are now seen as no worse than, or as good as, anyone else in the West. Consequently, 'antisemitism' is now understood as a highly pejorative term both by Jews and many non-Jews--which is *what makes the charge of*

'antisemitism,' loosely defined, so useful a weapon in political discourse. So long as memories of the 'Final Solution' remain vivid, the use of that special term of dark origin implies that there is something unusually and uniquely evil about any serious hostility toward all Jews."

As you noticed, he said that this term of "anti-Semitism" is "useful" as "a weapon in political discourse." Hence, it seems that he is suggesting that Jews use a psychological guilt-trip on any who disagree with them, which is what happens in politics. This is one of the reasons that I never let the term "anti-Semite" bother me: I realize that anyone who tells the truth in relation to the reprehensible acts committed by Jews will be labeled as such, so I accept this, rather than fall into their mind-games. Truth is anti-Semitic, according to Jews.



There are many such works that spell out all the nefarious details of these crimes. ***Jewish Ritual Murder*** **by Dr. Arnold Leese**. And there is another book by the same name – ***Jewish Ritual Murder*** **– by Dr. Hellmut Schramm**, which also describes this and has recently been translated into English and is

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available on a CD. There is a booklet by Dr. Harrell Rhome called ***Debacle in Damascus***. Well-respected writer Michael Hoffman wrote about this in one of his newsletters. Dr. Ed Fields dedicated an older issue of his newspaper about this. Dr. James Warner has reproduced an older German newspaper about this. Dr. A. Jessop's translation of ***The Life of St. William of Norwich*** is an interesting book. Dr. William Sharpe also wrote about the murder of William in an article that appeared in the *New York State Journal of Medicine* of 1 November 1971. Dr. Moustafa Tlass's book the ***Matzo of Zion*** tells about the ritual murder of Father Thomas. Dr. Philip DeVier has recently written a book called ***Blood Ritual***. There is even a videotape, which shows numerous rare pictures, woodcuts, and drawings of Jewish ritual murders, called ***Human Sacrifice among the Fanatical Hasidic Jews from Ancient Times to the Present.*** Sir Richard Francis Burton's book ***The Jew, the Gypsy, and el Islam*** has recently been

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reprinted. There are all these well-read writers whose works are in English and attest to the validity of Jewish ritual murders.

You might wonder how often do ritual murders occur? This is an answer I cannot honestly give. Such actions must certainly be kept secretive among occults, lest people put an end to their despicable activities. But I can tell you this much: According to the FBI, in the year 2000, 876,213 people were missing. Now, not all of them were children, but quite a bit were: 750,000. Of that figure, under half of them - 354,000, to be precise - were abducted by other members of their family. This still leaves quite a bit: 400,000 children - the equivalent of over 1,000 children per day - are missing. Of course, it seems likely that many have run-away from their homes. Still, some are abandoned. And what happens to others? Some of these children are kidnapped and never seen again. This occurs to at least several thousand a year. What happens to them? What happens to them? I cannot say with certainty what happens to all, but I certainly have my suspicions with some.

March 28 of this year marks the Jewish Passover. If you have children, please keep a close eye on them until at least sometime after this date for their sake.

Appendix

In the book *Historic Oddities and Strange Events* (London: Methuen & Co., 1891) by Baring Gould, M.A., an actual response from one of the people questioned in the ritual murder of Father Thomas is given. Mussa Abul Afia promulgated: "I am commanded to say what I know relative to the murder of Father Thomas, and why I have submitted to become a Mussulman [Muslim]. It is, therefore, *my duty to declare the truth* [emphasis changed]. Jacob Antibi, Chief Rabbi, about a fortnight before the event, said to me--'You know that according to our religion we must have blood. I have already arranged David Arari to obtain it in the house of one of our people, and you must be present and bring me the blood.' I replied that I had not the nerve to see blood flow; whereupon, the Chief Rabbi answered that I could stand in the ante-chamber, and I would find Moses Salonichi and Joseph Laniado there. I then consented. On the 10th of the month, Achach, about an hour and a half before sun-down, as I was on my way to the synagogue, I met David Arari, who said to me: 'Come along to my house; you are wanted there.' I replied that I would come as soon as I had ended my prayers. 'No, no--come immediately!' he said. I obeyed. Then he told me that Father Thomas was in his house, and that he was to be sacrificed that evening. We went to his house. There we entered a newly-furnished apartment. Father Thomas lay bound in the midst of all there assembled. After sunset, we adjourned to an unfurnished chamber, where David cut the throat of the monk. Aaron and Isaac Arari finished him. The blood was caught in a vat and then poured into a bottle, which was to be taken to the Chief Rabbi Jacob. I took the bottle and went to him. I found him in his court waiting for me. When he saw me enter, he retreated to his cabinet, and I follow him thither, saying, 'Here I bring you what you desired.' He took the bottle and put it behind a book-case. Then I went home. I have forgotten to

say that, when I left Arari's house, the body was undisturbed. I heard David and his brother say that they had made a bad choice of a victim, as Father Thomas was a priest, and a well-known individual, and therefore be sought for, high and low. They answered that they had no fear, no one would betray what had taken place. The clothing was now burnt, the body cut to pieces, and conveyed by the servants to the conduit, and what remained would be concealed under some secret stairs. I knew nothing about the servant of Father Thomas. The Wednesday following, I met David, Isaac, and Joseph Arari, near the shop of Bahal. Isaac asked David how all had gone on. David replied that all was done that was necessary, and that there was no cause for fear. As they began to talk together privately, I withdrew, as one I was not one who associated with the wealthiest of Jews, and the Arari were of that class. The blood is required by Jews for the Paschal [Matzah] bread."

Next follows the full text of the newspaper article that appeared in *The New York Herald* of April 6, 1850, No. 5781, which reported the case on its front page under the title *Mysteries of the Talmud--Terrible Murder in the East*:

"The present age is not only characterized by wonders, improvements, discoveries and inventions, in all the branches of literature appertaining to the physical and intellectual world, but is also signally illustrated by the exposure of certain secret practices and dark mysteries, hitherto concealed from the knowledge of all preceding generations. The republic of Rome, not satisfied with having proclaimed the fall of the Popedom, abolished the Holy Inquisition, unbarred the doors of those subterraneous caverns and gloomy dungeons, and gave publicity to the trials of the victims. The papal power has since been re-established; but the precious manuscripts have been carried off, and, by the exertions of some eminent Italians, are about to be published in Switzerland.

"But while all this was taking its natural course, who would have dreamt of beholding the bloody mysteries of the Talmud exposed in their turn, and of having the trial of one

of the most savage and ferocious murders ever yet recorded in the annals of criminality, once more brought before the public? Who would have imagined that certain fanatics use human blood to moisten their holy unleavened bread?

"Our readers will undoubtedly recollect the universal sensation created throughout the world by the discovery of Father Tommaso, a Christian missionary from Sardinia, and his servant, Abrahim Amara, had been bled to death, their limbs chopped off joint by joint, their bones pounded in the mortar, and their mutilated remains thrown into a drain in the city of Damascus. The manuscripts of the original trial, as sealed by the French and Austrian consuls of that city, are now in this city, and we can thereby defy the "Great Nation" to contradict the truth of our statements.

"It was in the month of August, 1840, that this atrocious murder was perpetrated. As soon as it became known to the authorities of Damascus, the Jewish population of that city immediately sent an envoy to Vienna, for the purpose of informing Mr. Rothschild that a certain barber, called Solomon--one of the accomplices in the murder--had to embrace the religion of Mohamet [Mohammed] in order to save his life; that he had communicated all the details of the bloody tragedy to the city authorities, and had exposed the mysteries of the Talmud, until then concealed from other religions. Rothschild, foreseeing the consequences of such a deed--the repugnance and abhorrence it would create throughout the rest of the civilized world, and the shame, the dishonor, and the ignominy it would entail upon the Jewish nation--used all his influence to prevent an investigation into the matter, and succeeded, by some means, in prevailing upon the Austrian cabinet, that the Austrian consul in Damascus should nullify the indictment. The greatest difficulty, however, which had to be encountered of this diplomatic maneuver, was, that Father Tommaso was a French subject. Mons. Le Comte de Ratimanton, French consul at Damascus, had determined to avenge the brutal murder of his countryman, and persisted in carrying out his noble intentions, notwithstanding all the gold and

jewels which the Jews and their women carried to Salakir, the consul's country seat, to induce him to favor their plans. Finding Ratimanton resolute and unshaken, the next step consisted in bribing the French cabinet. Mr. Le Comte D'Appouy, then Austrian ambassador in Paris, now in Turin, received a note from Prince Metternich, in which he was commanded to induce Louis Philippe to send new instructions to his consul in Damascus, ordering him to suspend all prosecutions against the Jews--to send immediately to Vienna all the documents connected with this tragic affair--to follow the same policy of the Austrian consul, and to destroy all traces of the crime. Louis Philippe was easily prevailed upon, and Ratimanton received the new instructions. But the French consul was not to be bought; and, indignant at the outrageous conduct of his government, preferred rather to resign his commission than allow the atrocity of such a crime to pass with impunity.

"The Austrian government having now succeeded in removing the last obstacle which prevented the attainment of the object they had in view, found it an easy matter to settle the distressing difficulties. The Austrian consul at Damascus received, as a recompense for the zeal he manifested in this movement, immense sums of money, with which he built a marble palace, which, even at the present day, constitutes one of the greatest curiosities in the East. It was in this way, and through these means, that Rothschild obtained the suppression of the trial; but, unhappily for the Jews and their Talmud, the report of the trial disappeared, notwithstanding that a secret and confidential agent had been sent to Damascus, for the purpose of purchasing, at any cost, the influence of the Pacha, and every document written about the trial. Hereupon Rothschild refused to pay the Austrian government until such time the original report should be found and delivered to him. Orders were now upon all the men-of-war in the Achipelago, and to the police in the different cities of the East, to arrest a certain Abdallah, who, it was thought, had carried away the precious relic of the 'Great Nation.' But all these attempts proved entirely abortive, for the manuscripts of the trial could not be found.

"Pope Gregory XVI, perceiving in this circumstance a

probable triumph for the Catholic religion, sent Cardinal Bernetti to Damascus to renew the trial, and to gather all possible accounts relative to the murder. But Rothschild, fearing from this side, that the matter might come to publicity again, overcame the papal government by the influence of gold, and Cardinal Bernetti was recalled, who took with him a copy of the original portrait of Father Tommaso and his servant, which was found in a convent at Damascus. Notwithstanding, however, all these [endeavors] on the part of Mr. Rothschild and the Jewish nation, to bury this horrid deed in obscurity, the original copy of the trial has been preserved. Unfortunately for the perpetrators, the manuscript is at present in this city, and will very shortly come before the public in the shape of a book, illustrated with the portrait of the two unhappy martyrs, and other engravings, representing some of the horrible scenes of this murderous sacrifice on the altr of religious atrocity.

"This trial will be published in New York in a few days."

The following is a letter that was sent from the American Consulate in 1913, pertaining to the Beiliss trial in Kiev (or Kief, as the correct pronunciation would be), Russia. Grammar and punctuation are corrected where noticed, but aside from that the following is ad verbum. In some places, there are two dates--for instance, in the beginning, where it says "March 12/25, 1911." This is because, at the time, the Russian calendar was behind the rest of the world's calendar by 13 days for reasons unknown, which changed to be concurrent with other nations after the Jewish Bolshevik revolution. The following is what the letter promulgated:

"AMERICAN CONSULATE.
"Odessa, Russia.
"November 13, 1913.
"Subject: Ritualistic murder at Kiev.
"The Honorable Secretary of State, Washington, D.C.
"Sir:

"Recently, there has occurred within this consular district a murder and trial which not only has assumed

political proportions and engaged and stirred the whole of Russia, but also abroad wherever the press and telegraph reach. I refer to what is ordinarily known as the 'Ritualistic Murder' trial at Kiev. Up to now I have abstained from sending in a report upon the subject, desiring to wait until the conclusion in order to send the case complete. That time has now arrived, and I have the honor to present the following for the Department's consideration and as a matter of record:

"On March 12/25th, 1911, a boy of Christian parentage, 13 years of age, named Andreas Youshchinsky, was missing in the city of Kiev. Eight days later his body was found in one of the many caves existing in the city. Part of his clothing was missing and the remainder showed stains of blood and clay. A post mortem examination revealed upon his body 47 wounds, all having evidently been inflicted with an awl or chisel-like instrument and with every indication of system in order to draw the greatest amount of blood. The wounds were mostly grouped about the head and neck. A wound upon one of his thighs was apparently aimless, while two entering the heart had evidently been given to quickly cause death. For these last wounds, the shirt had been raised; and they had been inflicted upon the bare body. The boy was healthy, strong, and active but there was nothing to show that he had attempted resistance. It seemed as though he had been scared or hypnotized into submission to his treatment. At least two prsons must have taken part in his murder, and one of these appears to have held something over his mouth and nostrils, possibly to prevent his crying out, and possibly also to produce through suffocation and a more copious flow of blood. The murder attracted great attention and excitement. The governor general of the province and the Ministry of Justice ordered a search for the murderers. The Ministry placed the case in the hands of a reputable examining magistrate who, however, for some reason or other, indolence being chiefly attributed, seems to have neglected it, leaving all to accident and the efforts of a detective named Mishchuk. Mishchuk has had the reputation of being unusually clever and active, but reasons which remain undisclosed would show that he deliberately gave to his search a false direction so as to attack the mother and stepfather of the murdered boy. While under arrest, these two were

made to experience great hardships, both mentally and bodily. Eventually, their innocence was so cearly shown that they were set free. Mishchuk was tried for criminal misconduct in the case and sentenced to a term of imprisonment. It was alleged that he had been bribed by parties having an interest in not having the truth leak out. Another and still more efficient detective named Krasovsky was placed upon the case and seems to have obtained capital results, which, however, he kept to himself--it is thought for venal purposes--for he suddenly became inactive and tried to direct the search in false directions, principally aiming at the incrimination of well-known thieves and receivers. There seems to be good ground for suspicion in the minds of many that the detective received a handsome bribe. His misconduct, however, was not clear enough to warrant bringing a criminal charge against him. Many months of valuable time were thus lost and eventually the case was taken out of Krasovsky's hands and the examining magistrate was superseded by one sent out from St. Petersburg. From that time forward the rel case begins. Unfortunately, however, during the four months that had passed most of the possible evidence had been lost or deliberately done away with by the two dishonest detectives. It was now tried to show that this was one of the so-called Jewish ritualistic murders which are periodically alleged to take place principally before Easter, and for which only male youths are said to be chosen. Literature shows no clear causes for these murders, but among those nations upon which the Jew has the greatest economic hold, and who feel themselves being gradually strangled out of existence, the belief exists that the blood obtained at these murders is mixed with the unleavened Easter bread of the Jews, called 'Matzoh.' This is not supposed to have anything to do with cannibalism, nor can it be shown that anything in the public Hebrew religion calls for it. But it is thought here by many to be a mere symbol in a secret and cabalistic process to unite all Jews against non-Jews and to keep alive in the minds o Jews the idea that they are the chosen race: that all others are food for them and can only have an existence as far as they can be made to serve and further the ends of Jews.

"This report is not made or intended to prove the whole or any part of the fearful charge made here against

Jews, nor is such an allegation easily disproved. The principal cause for this very possible erroneous belief in these cruel symbolical murders must be sought in the peculiar solidarity of the Jews, who keep better together than any known race, past or present, so that those who have suffered at their hands, or who fear to suffer, suspect a terrible secret tie among them. It must be kept in mind that the Jews are a strong race. While the Russians double their numbers, Jews about quadruple them. While the Russian nation doubles its financial wealth, the Jews increase theirs eight-fold. They gain what the Russian loses. This is the Russian version, but I do not believe that it can be readily proved that this increase in wealth is exactly as alleged, or solely due to dishonest dealings and unfair ways.

"Russia is not rich, and it has a percentage of Jews far in excess of that of any other country. And many Russians of all political parties hold that millions more of Jews must leave Russia so that other nations shall bear the burden alike.

"The Kiev investigators found, or thought they found, that the murder of the Youshchinsky boy had been committed in the brick factory of Zaitsev, and that a Jew living there named Mendel Beiliss had caught the boy and dragged him into a kiln, after which the child was not seen again alive. It is a matter of record that those witnesses who had stated that they saw Beiliss catch the boy have since died.

"The evidence was not complete, consisting, in part, as follows: That there were secret proceedings carried on at the brick factory; that well-known fanatical leaders of Jews from places in Russia and abroad had secretly resided there about the time of the murder; that in a very short time all those who died who had professed knowledge of the case likely to be injurious to the cause of the Jewish side, two children who were supposed to have been with the boy when he was caught by his murderers; that before the examining magistrate sent out from St. Petersburg could possibly inspect the dwelling of Beiliss it was consumed by fire, the cause still remaining a mystery; that from the very beginning of the investigation, Jews and their close friends endeavored

to direct the search to some false trail; that the whole and numerous Jewish press had heaped ridicule and ignominy upon all who did not readily accept the theory of innocence of Beiliss and of his fanatical friends, both known and undiscovered; [and] hat the Jewish press attacked with the greatest acumen all persons who conducted the case against Beiliss and endeavored to gain credence for Detectives Mishchuk and Krasovsky.

"All of the above taken together does not amount to clear evidence, and I do not believe that in any other country, where Jews are better thought of than in Russia, a case would have been brought against Beiliss.

"Here in Russia the underlying idea seemed to have been that facts would leak out during the investigation and the trial. Nothing of this kind, however, happened.

"On October 28/10 November Inst.[?], after the trial had lasted a month, the jury gave its verdict 'that a certain boy found cruelly murdered in Kiev had been killed by fanatical Jews and that Jews, for occult purposes, had carefully drawn all blood from the dying child; that it was an instance of Jewish ritualistic murder; that Beiliss was not guilty.'

"As a result of the above trial, opinions vary very materially. The Jews say that the trial proves that there was nothing to come out; that the man Beiliss was innocent and all talk about ritualistic murders is nonsense.

"Russians say the trial proves the great solidarity of the Jews, whose combined efforts have obliterated all traces [of evidence].

"The Jews say the trial will be productive or good for us, as it will open the eyes of Russians to the fact that there is no danger in us.

"The Russians say this trial will do good for us; it will open our eyes to the fact that we have all been walking upon the brink of a precipice which is at all times and places striving to engulf us.

"Between the two stand the pro-Jew Russians, who are stoutly giving battle in the interests of the Jews.

"One thing is fairly certain: The relations between Jews and Russians will, henceforth, be more strained than ever and that a larger exodus of Jews from Russia will

be anticipated. This emigration will, to a very large extent, be in the direction of countries having an Anglo-Saxon population.

"The main chance of the Jew in his struggle against the Russian, more correctly, against the Slav, lies in the fact that he knows the full value of money and makes the cleverest use of it, while the Slav is easy-going and thinks that money can only be gained for the sole purpose of spending it as quickly as possible. The Jew is never pleased unless he gets 100 percent out of his money, while the Russian smiles when he is shown that he is not even getting 50 percent. Under these circumstances, it cannot be surprising that so much property flees from the Russian hand and goes into that of a Jew. The Anglo-Saxon will probably give a better account of himself.

"Much of the above report is a resume of various opinions, an effort being made to keep it within the bounds of justice. Trusting that it will be of interest,
"I have the honor to be,
"Sir,
"Your obedient servant,
"John H. Grant [? - signature],
"consul.
"840.1"

The Russian newspaper Pravda, which was once the largest and widely read newspaper of all Russia, had an interesting article that appeared in its 5 May 1993 article. Under the headline "The Satanic Tribe: Who Stands Behind the Killer of the Wandering Monks?" which was written by Dmitri Gerasimov, some interesting things were noted:

"... Slightly more than one year ago, I described in *Soviet Russia* the attempts of the hooligan sect of Lubavitcher Hasidic Jews to steal Shneerson's manuscripts. I referred only briefly to the descriptions of ceremonial murders that were in these manuscripts. And immediately, I paid severely for that: I was beaten in the most literal sense.

"Since then, I was successful with being able to speak with philological science Dr. B. Goldenberg - at present, a citizen of Israel - who, avoiding the appraisals, and, all the more, the political coloring of the books, told me about the contents of these manuscripts, which told of the ceremonial

story about the killing of other monks - "goy" - by Levites (supported by rabbis) - with sacrifices that followed. I do not want to cause aversion for readers, describing all of these sadistic horrors. But one episode - it seems to me now - is interesting: the sign of national and religious power, asking for God's mercy, was, by Levites, to be attained from the sacrifice of another monk on a religious holiday. The better a man's morality, it was believed by these Levites that the greater would be God's mercy for sacrificing the victim. Therefore, Jews have usually selected children and spiritual persons [monks or fathers] for sacrificing. At the sacrifice, the knife is typically plunged into the armpit-area and groin. "However, this is not all, yet. By the evidence of numerous examiners, these ceremonial murders were kept hidden - until now - by Hasidic Jews. ...

Comments about the previous article:

In response to this, the U.S. State Department seemingly sought to censor the Russian Press. A formal letter was sent to both the Russian Embassy in Washington, DC, and to the Russian Ministry of Foreign Affairs in Moscow. It told how the U.S. government disapproved of the information uncovered by the Russian reporter, suggesting that the article did not promote "religious tolerance." Russia responded that the newspaper Pravda does not represent the government's point of view.

Rabbi Joseph I. Shneerson was a Lubavitcher Hasidic rabbi and lived from 1880-1950. He was not even liked by the Bolsheviks and was, consequently, sentenced to death but was later pardoned at the behest of pressure from abroad. He left Russia some time during the 1920s for Israel, but was not allowed to take his library of secret Jewish religious books and manuscripts with him, which were confiscated and disappeared shortly thereafter. The Lubavitcher Hasidic Jewish sect recently found out that their books were being held in the Moscow Lenin Library. They have been unsuccessfully attempting to get these books since then. One of the Shneersons was somehow involved in the Menachem Mendel Beiliss case. One of Shneerson's children was later named "Menachem Mendel Shneerson" after Beiliss.

It has long been argued by Jews that they have never committed ritual murder and that such talk is merely anti-Semitism.

However, this doesn't seem to be the case.

In this booklet, based on a speech that was given by Rev. Dr. Matt Hale, we see that not only have Jews actually committed such barbaric actions in the past, but that there seems to be some convincing evidence that it still occurs to this very day by fanatical Jews, who are obsessed with their religious rites.

You may find much of the information contained herein to be shocking. You may find it sickening. It may be surprising. It has long been said that "the truth is stranger than fiction," and there is no other event for which this is more applicable: the original *true crime*.